

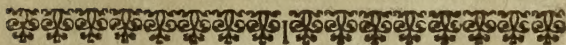
A

# FAREWELL SERMON,

PREACHED

In the Parish Church of *St. Philip*  
*Charles-Town in South-Carolina.*

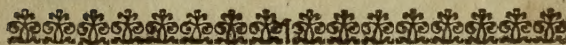
Sunday the 31st Day of *March* 1754.



By

ALEXANDER GARDEN. A. M.

Rector of the said Parish for the Space of  
*Thirty-four* Years.



CHARLES-TOWN; SOUTH-CAROLINA:

Printed by PETER TIMOTHY, in *Tradd-Street*:

M,DCC,LIV.

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Charleston in South Carolina.

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M.DCC.LIV.

TO

His EXCELLENCY

JAMES GLEN Esquire,

*Captain-General, Governor, and Commander in Chief in and over his Majesty's Province of SOUTH-CAROLINA. And,*

*To the Honourable WILLIAM BULL Esq;*  
*and the other Members of his Majesty's Honourable COUNCIL. And*

*To the Honourable JAMES MICHIE Esq;*  
*SPEAKER, and the Rest of the MEMBERS of the Honourable the COMMONS HOUSE of ASSEMBLY. And*

*To His much honour'd and sincerely beloved Brethren in Christ, the CHURCH WARDENS and VESTRY, and all the other Inhabitants of the Parish of St. PHILIP in CHARLES-TOWN.*

The following SERMON is humbly dedicated by

Their most oblig'd, affectionate,  
and devoted, humble Servant,

*Alexander Garden.*







Rom. X. I.

*Brethren, my Heart's Desire and Prayer to God  
for Israel is, that they might be saved.*



THESE are the Words of the blessed St. *Paul*, touching his beloved Countrymen the *Jews*: and which I take Leave to apply to you, my beloved Congregation, now on the Point of my Departure from you; — *Brethren, my Heart's Desire and Prayer to God for you is, that you may be saved.*

YOUR Salvation (my Brethren) and of those who from among you are gone to Rest in the Lord, has always been the grand Desire of my Heart, the grand Aim, End, and Intention of all my Cares, Labours, and Ministrations 'mongst you, from the Beginning, down to this Day : And now that my Age and Infirmities have disabled me, almost quite from the Pen, and greatly from the Pulpit, I am here once more stepped into it, to take my leave of you, after offering you a few previous Advices, and to which I beg your Attention, as to the last Words of a *Dying-Man*.

I. I advise and exhort you, to guard, with the  
A 2                          utmost

utmost Care and Circumspection, against these two Extremes, viz. *Deism* on the one Hand, and *Enthusiasm* on the other; in the Middle betwixt which lies true Religion.

I. Against *Deism* on the one Hand: By which I mean, the Rejecting of all *revealed* Religion, and admitting of that which is *natural* only. — My Purpose is not to attempt a formal Refutation of this modern Species of Infidelity; which has been the Subject of so many learned Volumes of late, and of many Discourses from this Place; but only to offer to your Consideration a few Things, which I think decisive on the Case, and a sufficient *Preservative* against that fatal *Infection*. And,

I. In the first Place, Was not *natural* Religion, before the Coming of *Christ*, the *universal* Religion of Mankind, the Seed of *Abraham*, the *Jewish* Nation, only excepted? And what, alas, did it amount to! Turn over, not only the *sacred* Pages, but all the *profane* Histories of all the Nations then upon Earth, — the Histories of the *Assyrian*, *Persian*, *Grecian*, and *Roman* Monarchies; — See, and say, whether *natural* Religion ever in Fact, amounted higher, or brought forth more or better Fruits, than those of the wildest and most absurd *Idolatries*, and of suitably wild and immoral *Practices*? — Nay, see and say, whether those *Idolatries* did not so prevail, were not so rooted and grounded in all other Nations, that tho' the *Jews* enjoyed the Light of *Revelation*, yet how long was it, ere God himself, by all the Means of Miracles, Chastisements, and Prophets, cou'd reclaim them from going a Whoring after other Gods of the Nations? even from their first coming out of *Egypt* to their Captivity, at least the Space of a *Thousand* Years! Nor suffer yourselves (my Brethren) to be amused with the Names or Notions of a *Socrates*, a *Plato*, a *Cicero*, or a *Seneca*, or any other, called the Wise-men,



men, or *Philosophers* either of *Grace* or *Rome*. For what but Amusement did all their *Philosophy* amount to, in Comparison of the *Law* and the *Prophets*? Was not every Thing of any Value in it, owing to some Beams or Glimpses of *Revelation*, deriv'd from the *Jews* their Neighbours, and who were here and there scattered both in the *Græcian* and *Roman* Territories? Did their *Philosophy* ever discover the Necessity of a *Redeemer*, or any certain Method, how Sinners may be reconciled to God? Did it advance a compleat System of moral Duties, or a faultless Rule of human Life? Did it teach or assert the Necessity of Praying for *Grace*, and the Influences of God's Holy Spirit, or give Men an Assurance of his Willingness to hear their Prayers, and to assist them in the Discharge of their Duty? Or finally, did it ascertain the eternal Duration of the Soul, in a future State? In a Word, how useless and ineffectual was it, not only for the Reformation of the World in general, but even of their own Communities in particular, nay even of *themselves*, from their *Idolatries* and *immoral* Practices? And agreeably, when *Christ* came, notwithstanding all the *Philosophy* that then existed, did not *Darkness* cover the *Earth*, and *gross* *Darkness* the *People*? Did not the whole *Gentile* *World* ly in *Wickedness*? See the lively Colours, the strong Lines, and striking Features in which *St. Paul* has draughted the wretched State of it, in his *first* Chapter to the *Romans*. — Read it (my Brethren) read it often; — Let the *Deists* deny it if they dare? — and if they dare not, let them lay their Hands on their Mouths, and hold their Peace, with their *Natural* Religion. But no sooner did *Christ* appear, and the Light of his *Gospel* began to shine abroad in the World, but lo! Wherever it shin'd, and Men would but open their Eyes to see it, how great and glorious a *Reformation*, both in *Principles* and *Practice*, did it produce? How soon did all *Sorts* of *Idolatry* vanish away? How soon

soon were all the Idol-Temples deserted? And the Heathen Oracles struck Dumb? And the whole Idol-Priesthood, abominable Worship, Rites and Ceremonies abolish'd and extinguish'd for ever?

2dly. Supposing the Doctrine of a future State of Rewards and Punishments a Part of *natural* Religion, (as all modern *Deists* admit it to be,) how plain and obvious is it, that *Nothing but absolute Certainty can justify their Infidelity?*

So strong are the Proofs and Evidences, both *external* and *internal*, of the *Gospel's* being a *Revelation* from God, that they amount to as full a *Demonstration* as the Nature of the Thing will allow; and which nothing but *absolute Demonstration* of the contrary, can overthrow. This *Demonstration*, let the *Deist* produce, if he can, and it will justify his *Deism*: But without this, let him invent, and wrangle a *Thousand* Objections, and each in a *Thousand* various Shapes and Colours;—let him mock and sneer, banter and ridicule, till he has laid out all his fine Talents of Wit and Learning, on *Superstition* and *Priestcraft*; yet all in vain, and to no Purpose: Without this *Demonstration*, he shall find no sure Ground to rest his Foot on;—shall never be able to quiet his own Mind or Conscience, that is, to preserve it from being continually haunted with Doubts and Fears, lest the *Gospel* should turn out to be a *true Revelation*, and consequently himself ruined and undone to all Eternity.

Let us but ever so transiently view and compare the different States of the *Deist* and the *Christian*; how infinitely greater must the Risque or Danger of the One appear, than of the Other?

The *Deist* admits that the *Gospel* contains the whole of *natural* Religion; nay, even the most improved



Improved and compleat System of all it's *Principles* and *moral* Duties ; and so far the *Christian* and *He* are fully agreed : But then, *He* rejects the whole *supernatural* Part, — all and every the special Matters of pure Revelation ! *He* rejects the Notion of a *Messiah*, or Redeemer of the World, and consequently *Christ* under that Character : — rejects his Incarnation and Miracles ; — the Merits of his Death and Sufferings ; — his Resurrection from the Dead ; — his Ascension, Intercession and the Mission of the Holy Ghost ! Thus *He* lives, and agreeably so *He* dies ; — without a Saviour, — without a Sanctifier, — without all other Hopes of Salvation, than what are grounded upon his Belief of a Supreme Being, and the Merits, as *He* presumes, of some Scraps of *moral* Duties, model'd and qualified by his own Reason, or Light of Nature, under the Influence of all his corrupt Lusts and Passions : and at the same Time, in Fear and Trembling, lest the *Gospel* Revelation should be true.

On the other Hand, the true *Christian* believes and embraces the *whole Gospel* ; — believes and embraces *Christ* for the true *Messiah*, or Saviour of the World ; — believes his Incarnation, Doctrine, and Miracles ; — his Sacrifice and Attonement, — Resurrection, Ascension, Intercession, and Mission of the *Holy Ghost*. And in this *Faith*, or Belief, influencing his whole Practice or Conversation, *He* lives, and agreeably so *He* dies ; building his Hopes of Salvation, not on the Merits of his own Works, but of *Christ* his Redeemer, — his meritorious Death and Passion, — glorious Resurrection and Ascension, — his Intercession, and the Blessed Influences of his *Holy Spirit*.

Now, on this transient View of the different States of the *Deist* and *Christian*, how obvious the infinite Risque or Danger of the One, and Security of the Other ! For, whether the *Gospel*, in

Point of Revelation, be false or true, *no* Risque or Danger to the *Christian*; but in either Case he is safe and secure. For, supposing it to be false, in Point of Revelation, Yet, as it contains the whole of *natural* Religion,—the compleat System of *moral* Duties, and the strongest Sanctions for enforcing the Practice of them, the *Christian* must be presum'd to stand at least on equal Ground,—to have as fair and just a Title to future Happiness, as the best of *Deists* can pretend to. But on the other Event, viz. supposing the *Gospel* Revelation to be true, what Hopes remain to the *Deist*? Is he not irretrievably lost, ruin'd, and undone for ever! So true the Position we insist on, viz. That *Nothing but absolute Certainty can justify, or excuse the Deist's Infidelity.*

3dly. The *Deist* treats the *Gospel* in a foul, ungrateful, and abusive Manner. He treats it as undutiful and rebellious Children do their Parents; who, after all the Parent's anxious Care and Pains about them during their Infancy, and all the Expence, earned with the Sweat of their Brows, in subsisting them to riper Years, which no sooner arrived at, but they are pleased, for Return, to despise, disobey, dishonour and abuse them. In this very Manner, I say, do *Deists* treat the *Gospel* of *Christ*: to the Light of which they are beholden for all their Improvements, all their Knowledge and Learning (for what else made a *Shaftsbury*, a *Collins*, or a *Tindal*, to differ from a *Greek*, or a *Cherokee* Indian, but their *Christian* Education?) but which they ungratefully employ to throw Contempt upon it, to vilify and explode it. All their Arguments are either forced Surmises, or artful studied Inventions, plainly calculated either to captivate the Weak, Unlearn'd, and Unstable; or to gratify the Corruption, and quiet the Consciences of wicked Men; consisting chiefly of fallacious Premises, or false Conclusions, or Misrepresentations

sentations of Facts, Persons and Passages of *Scripture*; and all these serv'd up with Airs of Ridicule and Buffoonry.

4thly. Let this mad Race of *Deism* be fairly accounted for, and the true Cause assign'd, there needs no more for a sufficient *Preservative* against it. — The *Deist* pretends not to *Certainty*, that the *Gospel*, in Point of Revelation, is false, but *Probability* only; and yet on this Ground, which for aught he knows may fail him, he rejects it, even at the Risque of eternal Misery: while the *Christian*, believing and obeying it, is secure of Salvation, be it false or true. Now, what can be the true Cause of so great a Folly or Madness? — Does the *Deist* say, that it is for the Sake of *Truth*? But this is the very Thing in Question; Let him *demonstrate*, not *suppose*, that *Deism* is the *Truth*, and *Christians* may become his Proselytes: But without this, let him not boast, but fear and tremble. Or, does he say, That the Cause is *Charity*, or *Zeal* to rescue his Fellow-Creatures from *Superstition* and *Priestcraft*? But these, alas! were, and always have been, the abounding universal Fruits of *natural* Religion throughout the World; and so far is the *Gospel* from authorizing these, that ~~it~~ was the only Means for destroying them, wherever it came.

But, can the *Deist* assign no other Cause besides these? Yes, surely he can. He well knows another, and the only true Cause; but which he will neither assign nor allow, viz. his Attachment to the Interests of his corrupt Lusts and Passions. On the Interests of these he has set up his Rest, and in their Indulgence has plac'd his *Sumum Bonum*, supreme Good or Happiness. But the *Gospel* is Enmity to these; directly pointed at their Destruction: and therefore he is at Enmity with it, — hates it, and declares, and pursues open War against it; agreeable to that *Aphorism* of it's Divine Author, —  
that



that Men love Darkneſs, rather than Light, becauſe their Deeds are evil.

Theſe few Obſervations, nay even this laſt alone, duly attended to, will ſuffice for a *Preſervative* againſt *Deiſm*, on the one Hand ; And therefore we go on,

II. In the *Second Place*, to adviſe and exhort you, to guard againſt *Enthuſiaſm* on the other.

By *Enthuſiaſm* I mean, the Ferment of a warm over-heated Imagination, wrought up into a ſtrong and abſolute Perſuaſion of Special and immediate Communications from God, and thence into Impulſes and Impreſſions, Viſions, Trances, Revelations, and a Thouſand other Fruits and Effects ; a few of which we ſhall barely mention.

1ſt. A chief Fruit and Effect of *Enthuſiaſm* is, a great *Contempt* of *Reason* ; running it down as a carnal miſchievous Thing, in all ſpiritual Concerns ; and ſetting up Impulſes, or Fancies of Imagination, in its Room.

2dly. Another Fruit or Effect is, a *blind Following* of ſuch Impulſes, or Fancies of Imagination, as immediate Communications from GOD, or Directions of his *Holy Spirit* : And theſe often ſo ſtrong and violent, as impetuoſly to hurry them into the moſt extravagant and abſurd Actions ; Rebellions, Murders, &c.

3dly. A third Fruit or Effect is, *ſudden ecſtatic Fits of Joy and Comfort* ; without any other Foundation than the mere Workings of Imagination ; and of which they can give no other Account, but that they know and feel them.

4thly. A fourth Fruit or Effect is, a great *Contempt*

tempt of, and a bitter implacable Spirit towards, all who differ from them, especially such as contradict and oppose them. They revile and abuse them;—call them Reprobates, Opposers of the Work of God, and Compositions only of the Brute and the Devil. Nay, they assume, as if they sat on *Christ's* Throne of Judgement, peremptorily to pronounce to their Faces, that they are *actually damn'd*, and must quickly depart into everlasting Fire, prepar'd for the Devil and his Angels. With this Bitterness of Spirit, I say, they treat all who differ from them, especially such as contradict and oppose them, of how blameless Lives and Conversations soever they may be. But then,

5thly. With how *different*, or quite *reverse* a Spirit do they treat all those, who hold with them? For, as peremptorily as they pronounce the Sentence of certain *Damnation* on all those who hold not with them, so peremptorily do they pronounce the Sentence of certain *Salvation* on all that do. They pronounce them the Children of God, and Heirs of the Kingdom of Heaven;—their Salvation decreed from all Eternity, whether they be Thieves, Robbers, Drunkards, or guilty of the grossest Immoralities.

These are a few of the Fruits or Effects of *Enthusiasm*, but by which you shall sufficiently know it.

Now whereas betwixt these two Extremes of *Deism* and *Enthusiasm* lies the true *Christian Faith*, or Religion, it naturally follows,

III. In the third Place, to advise and exhort you, to hold fast the Profession of this Faith, as once delivered to the Saints,—contain'd in the blessed Gospel, and held and taught in the Catholic Church of *Christ* in all Ages. It is true indeed, that in all Ages, *Heresies*, *Schisms*, and *perverse Disputations*  
of

of Men, have arose in the *Christian Church*, and disturb'd the Peace of it; nay, that many and great *Corruptions* have crept into it, even to the shutting up the *Holy Scriptures*, and establishing the *Pope's* Dictates and Decrees in their Room. And thence a Cloud of Darknes and Ignorance overspread it, for the Space of, at least, *Six hundred Years*. Yet even under the long Continuance and darkeſt Part of this Cloud, the main Foundation, viz. the *Holy Scriptures*, by the wonderful Providence of GOD, were preserved ſafe and entire, how corrupt ſoever the Superſtructures built upon them; nor amidſt the worſt State of Corruption, was the *Apoſtles* Creed ever expung'd either the *Popiſh* Articles of Faith, or Liturgies. Doubtleſs GOD, for wiſe Reaſons, permitted this Cloud of Corruption to overſpread, and hang ſo long on the Face of his Church; and doubtleſs alſo for wiſe Reaſons, He brought about the *Reformation*, when the *Scriptures* were again laid open to the Eyes and Ears of all, in all Places, Nations, or Kingdoms, which opened their Eyes and Ears to ſee and hear them.

But alas! No ſooner was this Sun of the *Reformation* riſen, and ſhone forth in glorious Luſtre; but how quickly overcaſt with various *Contentions*, *Sects*, *Schiſms*, or divided *Communion*s, continued down, and encreasing to this Day! So that it is now become an important Enquiry, What *Chriſtian* Church, or Communion we are to join with, for our greateſt Safety? In Answer to which, you will eaſily conceive,

IV. What my fourth Advice will be, viz. That you continue ſtedfaſt in the *Faith once delivered to the Saints*, as now profeſs'd, held, and taught in the Church of *England*. And indeed, what other Church or Communion can I, in Reaſon and Conſcience, adviſe you to truſt your Salvation in, than that in which I truſt my own? Nor indeed have I thus  
trufte



trusted my own Salvation rashly, or from Bias of Education. No, my Brethren; but quite otherwise: viz. after all the best Enquiry and Examination in my Power.—I was neither born nor bred up in the Church of *England*, but where the establish'd Church was *Presbyterian*. But no sooner was I arrived to an Age fit for religious Enquiries, and apply'd myself (by the Direction of some pious and learned Men) to the Study of the Holy *Scriptures*, and the chief *Fathers* of the *Three* first Ages of the *Christian* Church, but on a competent Knowledge of which, my Judgement was form'd in Behalf of the Church of *England*, as perfectly agreeing, both in *Doctrine* and *Polity*, with the *Christian* Church, in those first and purest Ages. And now, after all my future Studies, Searches, and Enquiries, for upwards of *Forty* Years, my first Judgement is so fully ratified and confirm'd, that I esteem it the most perfect Branch of the *Christian* Church now on Earth. And as firmly as I believe the true *Gospel* of *Christ*, to be the just Medium, betwixt *Deism* and *Enthusiasm*; so firmly I believe the Church of *England* to be the just Medium, betwixt *Popery* and *Fanaticism*. But yet I would not, that you should rely on this, as my *private* Judgement. No, my Brethren. Let all, who amongst you are able, search and see for themselves, and satisfy their own Judgment, *whether these Things be* so. Let them search and see, (1st.) Whether the Church of *England's* exact Conformity, both in *Doctrine* and *Polity*, to the *Christian* Church in the first and purest Ages, is not sufficiently grounded on, attested to, and supported by all the Monuments of those Ages, and of all Antiquity? (2dly.) Whether the same is not agreeably also attested to, and supported by her first *Reformers*, her *Martyrs*, and all her great *Fathers* and *Luminaries*, so renown'd in the learn'd World, from the Beginning, to this Day; and specially by the *Royal* Martyr, King *CHARLES* the first; whose Testimony stands, not only recorded  
in

in History, but also seal'd with his *Royal Blood*; and among whose last Advices to his Son, then Prince of *Wales*, these are his Words.—“ I do re-  
 “ quire and entreat you as your Father, and your  
 “ King, that you never suffer your Heart to re-  
 “ ceive the least Check against, or Disaffection  
 “ from the true Religion, established in the Church  
 “ *England*.—I tell you, I have tried it, and af-  
 “ ter much Search, and many Disputes, have con-  
 “ cluded it to be the best in the World; not only  
 “ in the Community as Christian, but also in the  
 “ special Notion as reformed; keeping the middle  
 “ Way between the Pomp of superstitious Tyranny,  
 “ and the Meanness of fantastick Anarchy. ”

(3dly.) Whether this Conformity has not the concurrent Testimony of all the *foreign Churches* of the *Reformation*? — Nothing will appear more certain to an honest Enquirer, than the *reformed Churches* abroad declaring, with one Voice, the great Honour and Esteem they have for the Church of *England*, as the great Bulwark of the *Reformation*, and agreeing with them in all the *essential* Points of *Faith*; nor at all differing from them, but in the disputed Points of *Consubstantiation* of the *Lutherans*, and rigid *Predestination* of the *Calvinists*; — Points far from *essential* to a *Christian's* Salvation, nor ever likely to be decided 'till the Great Day.—And as to her *Polity*, or Government of *Episcopacy*, do they not all praise and honour it, as truly *apostolical*, and lament that Defect of their own, as a Matter not of *Choice*, but pure *Necessity*, occasion'd by Obstruction of the secular Powers; and so leaving those, who reject it as *Papish* or *Antichristian*, without Excuse. Does not the great *Grotius* thus testify? And are not these the Words of the *foreign Divines*, in Conference with the *English*, at the Synod of *Dort*? viz. “ That they  
 “ had great Honour for the good Order and Dis-  
 “ cipline in the Church of *England*, and heartily  
 “ wish'd

“ wish’d they could establish themselves on this  
 “ Model: But they had no Prospect of such a  
 “ Happiness; and since the Civil Government had  
 “ made their Desires impracticable, they hop’d  
 “ God would be merciful to them. ” — See also  
 the *Geneva Divines* Letter to the University of *Ox-*  
*ford*. And to name no more, see the learned *Le*  
*Clerc*, on the very Question now before us, viz.  
*What Christian Church we are to join with?* thus  
 deciding; — “ Of two Churches in which the  
 “ Gospel is taught with equal Purity and Sincerity  
 “ in all other Respects, *That* is to be prefer’d, in  
 “ which the Form of Government is *Apostolical*.—  
 “ They, who without Prejudice have read over  
 “ the most antient Christian Writers that now re-  
 “ main, well know, that the Manner of Discipline,  
 “ which is called *Episcopal*, such as that in the  
 “ South Part of *Great-Britain*, prevail’d every  
 “ where in the Age immediately after the *Apostles*,  
 “ and is therefore to be inferr’d of *Apostolical* In-  
 “ stitution. ” — And now, after all these En-  
 quiries, duly and honestly made, suppose the Church  
 of *England* should ask you, as *Christ* did his *Apostles*,  
 — *Will ye also go away?* What other Answer would,  
 or could you return her, but the same which the  
*Apostles* return’d to him, — *To whom shall we go, for*  
*thou hast the Words of Eternal Life?* And surely,  
 (my Brethren) if any Church on Earth has the  
 Words of Eternal Life, the Church of *England* has  
 them.—Nor let any object, or impute to her, the  
 bad Lives or ill Behaviour, either of her *Bishops*, or  
 inferior Clergy, as no less injurious, than objecting  
 or imputing the bad Lives of Christians to the Gos-  
 pel; which absolutely forbids and condemns them,  
 on Pain of eternal Misery.

But after all, think not, I beseech you, my Bre-  
 thren, that I am thus warmly recommending the  
*Externals* of Religion, either in Neglect, or Dis-  
 C paragement



paragement of the *Internal*. Far be this from me to do. And therefore,

V. My fifth and last Advice is, (and pray remember it is my *last*) viz. To see and be sure, that, above all things, the *internal* Religion of the Heart, be your *first*, and always your *chief* Care and Concern.

The Heart is the alone Source, Spring, or Fountain of all Things moral or spiritual, whether *Good* or *Evil*. It is the Ground, on which, the contrary Seeds of *Good* or *Evil* are sown: The One by the *Serpent*, the Other by God's *Holy Spirit*. The *Serpent* sows the *evil* Seed of *Infidelity*, and *Love of the World*; and the *Holy Spirit* the *good* Seed of *Faith*, and the *Love of God*. And according as our *Husbandry* is employ'd to cultivate the one, or the other of these Seeds, so must the Fruit, or Produce be. — If our *Husbandry* be employ'd to cultivate the *Serpent's* Seed of *Infidelity* and *Love of the World*, 'till they grow up, and become the *vital* ruling Principles in the Heart, or, as our Saviour calls them, the *evil Treasure* there; how naturally must they produce *evil* Things, and only *evil* Things continually! How naturally must they produce *evil* Thoughts, Murders, Adulteries, Fornications, Thefts, False Witness, Blasphemies, and all other Sorts of Impiety, Vice, and Immorality?

But on the other Hand, if our *Husbandry* be employ'd to cherish and cultivate the good Seed of the *Holy Spirit*, viz. *Faith*, and the *Love of God*, till they grow up, and become the *vital* ruling Principles of the Heart, or, as our Saviour terms them, the *good Treasure* there; how naturally must they produce *good* Things, and only *good* Things continually! How naturally will they produce the Practice of all our Duties to God, our Neighbour, and Ourselves? — our Duty towards God as viz.

to

to worship him,—to give him Thanks,—to put our whole Trust in him,—to call upon him,—to honour his holy Name, and his Word, and to serve him truly all the Days of our Life? How naturally direct, not only to *worship him in Spirit and in Truth*, but also our Frequency in that Duty, both in Publick and Private; nay even the *external Modes*, or bodily Postures in Worshipping? In the *Christian Church*, the *external Modes* were always, and only, these four; viz. *Prostration*, *Kneeling*, *Bowing*, and *Standing*; varied according to the different Parts of Worship. In the deepest Humility of Confession, the Posture of *Prostration*; in Petition, or Supplication, that of *Kneeling*, or *Bowing*; and in either Speaking or Singing forth Praises and Thanksgivings, that of *Standing*. These, I say, were always, and the only, *external Postures* of Worship among Christians; exclusive of all other, and particularly that of *Sitting*. Never was *Sitting* a Posture, in any Part of Worship, in the *Christian Church*, from the Beginning down to the *Reformation*; much less in that most solemn, sublime, and heavenly Part of it, called *Psalmody*; nor is it practised in *Popish Churches*, or our *Cathedrals* to this Day. And indeed, to me it appears quite unnatural: For who would offer to return Thanks and Praise to his *Prince*, for Benefits received, in so *indecent* a Manner? —How the Custom crept into the *reformed Churches*, I know not; neither can I conceive the Shadow of a Reason, why *Standing* in *Psalmody* is so generally dis-us'd, except the same very idle and silly one, objected to *Kneeling* at the Lord's Table, viz. as being a Remnant of *Papery*, or symbolizing with the Church of *Rome*.—But the Custom is now become so general, and confirm'd, that Nothing but these Principles in the Heart, will ever be able to alter, or rectify.

Nor will these Principles prevailing and ruling  
in

in our Hearts, produce the Practice only of our Duty towards God, but of those towards our Neighbour, and Ourselves also.—The *Love of God* rooted, and ruling in our Hearts, will naturally branch forth into the *Love of our Neighbour*; and that again, into all the Parts and Branches of our Duty towards him; into Benevolence, Righteousness, Peaceableness, Almsgiving, Compassion, Meekness, Mercy, Forgiveness, or whatever else is contain'd in that Divine Summary of *doing to all Men, as we would they should do unto us*.—And in like Manner also, will these Principles branch forth into all the Parts, or Articles of Duty respecting Ourselves; as viz. Temperance, or Sobriety in all Things; whether in eating, or Drinking, Equipage or Apparel; whether in Sleeping, Labouring or Recreation; Chastity or Purity of Body, or whatever may be fitting or becoming it, as the Temple of the *Holy Ghost*.

Thus, I say, will these Principles of *Faith*, and the *Love of God*, sown by the *Holy Spirit* in our Hearts, and by our own good Husbandry, Care and Cultivation, nourish'd up to become vigorous and ruling there, as naturally produce true Religion, in all its Parts or Duties, as a good Tree will put forth good Fruit, or a good Fountain send forth agreeable Waters.—But on the other Hand, without these, no less naturally will all our Religion be but a vain and empty Thing:—all our outward Forms and Professions but mere Husk or Shadow; nor a Straw to choose, in Point of Salvation, whether we outwardly profess ourselves of the Church of England, or of Rome, or of any other; nay, whether we outwardly profess to believe the Gospel, the Alcoran, or the Zundervest;—to believe in Christ, or Mahomet; in Pohee, or Confucius.

These are my last Advices to you (my Brethren)  
now



now on the Point of my Departure from you, and flowing from the ardent Desire of my Heart, *that you may be saved*; viz. (1st.) To guard against *Deism*, on the one Hand; (2dly.) against *Enthusiasm*, on the other: (3dly.) To continue stedfast in the Profession of the true *Christian Faith*, once delivered to the Saints; and (4thly.) as the same is now profess'd, held, and taught by the Church of England, stedfastly adhering to her Communion and Fellowship; and (5thly.) That above all Things, you give all Diligence to cultivate and cherish the *internal Principles of Faith*, and the *Love of God* in the Heart,—the Seeds sown by his Holy Spirit there.

I come now to the last and hardest Part of my present Task, viz. to bid *Farewel* to you, my beloved Congregation;—*Farewel*, at least for a Season, or if the Will of God be so, 'till we meet in the eternal World, and as I hope we shall, in the blessed Regions of Glory and Immortality.

It was always in my Heart to live and die with you; but as by the Will of God, I have been often visited with Sickneses of divers Sorts, which have so reduced me in my advanced Years, as almost wholly to disable me from the *Pen*, and greatly from the *Pulpit*; how cou'd I, with a safe Conscience, pretend to continue in a *Ministry*, received from the Lord,—knowing myself so incapable to fulfil it? No, this was impossible for me to do. And therefore, on this Event, it soon became the Desire of my Heart, that I might see you well and worthily provided with a *Successor*, to take up the important Charge of your Souls, before I was either call'd off to the silent Grave, or wholly disabled from all the Duties of the *Pastoral Function* amongst you. This Desire, by the Means and good Offices of a worthy Member or two of this Congregation, God has been pleased to grant me;—mine Eyes  
have

have now seen You well and worthily provided, and therefore with the greater Pleasure, I now withdraw behind the Curtain, to pass such Remainder as God shall be pleased to add to my Days, in beloved Privacy and Retirement; where I hope to enjoy a better State of Health, serve my God in Tranquillity, and do all the Good I can to my Fellow-Creatures.

Many happy Years have I lived amongst you, and in as much Honour and Esteem, as any Minister can expect, wish for, or desire: Not owing to any Merit or Desert in me, but to the Goodness of GOD, who has given me Favour in your Eyes. — For, What tho' I have not wilfully either neglected or deserted you at any Time, or omitted to declare the whole Will of God to you, to the best of my Knowledge and Capacity? — What tho' I have laid no stumbling Block before you, either by Doctrine or Example; have *deceived no Man, corrupted no Man, Wrong'd or injur'd no Man* by Word or Deed; But from the ardent Desire of my Heart, as knowing the Account I must soon render to my great Master, have studied and labour'd to promote the Salvation of all? — Yet what, I say, of all these; intermixed, as they have always been, with so many Faults, Failings, and Imperfections? Can there be any Merit in them; or any the least Subject Matter of Boasting? — No, No (my Brethen) no such Thing. In what competent Degree or Measure soever, I have discharg'd any of the Duties of my Function, I humbly speak with St. Paul, — *Not I, but the Grace of God which was with me*. — Only my Faults and Failings, Weaknesses and Imperfections, are all my own: No mighty Matters surely of Merit or Boasting.

'Tis true, some Rubbs and Reproaches I have met with, in the Course of my Ministry; never indeed,

indeed, from the more knowing, virtuous, discreet, and prudent amongst You ; but always from the unruly and ruder Sort ; arising either from their Contempt of the Ministry, in general, Or, from my Adherence to the Laws and Rules of the Church of *England*, in particular ; Or from a Consciousness of their irregular Lives and Conversations finding no Favour in my Eyes. — But these I always regarded as *Perquisites* inseparable from the Ministerial Office ; — A little Patience, and they all quickly vanish away !

You know (my Brethren) I abhor Flattery ; it is sinful at all Times, and would be unpardonable from this sacred Place ; I am under no Temptation to it ; and therefore shall speak forth only the Words of *Truth* and *Soberness*, concerning the Inhabitants of *Charles-Town*, when I bear this *Testimony* of them, viz. that however, as in all other Communities, there are too many bad *Individuals* amongst them, — too many Despisers of Religion and Virtue, yet generally speaking, the more *substantial* and *knowing* Part, are a sober, charitable, and religiously disposed People. — Nor out of this Character do I exclude *Dissenters*, of any Denomination ; with whom I have always lived in all Peace and Friendship ; and who have always treated me with Civility, and decent Regard. Wou'd God, that there was no *Schism*, no *Dissention* among us ; but that all were of *one Mind*, and *one Mouth* ; — all united in the same Communion of the Church of *England* : But if this may not be, to their own Master, they who *dissent*, must stand or fall ; let us live in Peace, Friendship, and Charity towards them. My Hope, and earnest Desire of my Heart, and *Prayer to God* for them also is, that they may be saved. — And moreover, I take this Opportunity, thus publickly to declare, that there is neither *Man*, *Woman* nor *Child* in the whole Province of *CAROLINA*, with whom



whom I am not in perfect Charity, and to whom I do not heartily and sincerely wish all Happiness, both temporal and eternal.

But, to return to You my peculiar Charge: My peculiar Affection must naturally be towards You. How many of you have I christen'd! How many of you have been my *Catechumens*, and brought up from your Infancy, under my weak, tho' always sincere and well-design'd Ministrations! How then can it otherwise be, but that I must regard you as my Children in the Lord, and my Affection towards you be truly paternal?

Tho' I am now on the Point of Departing from you, yet think not (my Brethren) that I shall freightway, or ever forget You. No; assure yourselves, you'll seldom be out of my Thoughts, and never omitted in my Prayers: — Tho' absent from you, yet wherein soever I may be capable to serve you, please only to lay your Commands on me, and see, whether I shall not cheerfully and faithfully obey them. Wherever I am, there you'll always have a steadfast Friend, a true and faithful Servant. — Tho' absent from you in *Body*, I shall be present with you in *Spirit*: My *Spirit* will be always hovering in your Assemblies; — Hovering in this sacred Mansion, and 'specially about this holy Altar, where I have so often administred the *Mysteries* of God, the Symbolical Body and Blood of *Christ*, and been so often Partaker of them, to the great Comfort, Strengthening and refreshing of my Soul! — But I must have done. —

ONCE more (my beloved Brethren) *farewel!*  
 May the very God of Peace sanctify you wholly;  
 and preserve your whole Spirits, and Souls, and  
 Bodies blameless, unto the Coming of our Lord  
 JESUS CHRIST. —

May

May all the Blessings of Heaven descend upon all the Inhabitants of this *Province*, in general ; — those of *Charles-Town* in particular ; — but more especially on *You* the beloved People of my late Charge. — May the ever blessed and glorious Trinity bless you, in the *City*, and in the *Field* ; in the Fruit of your *Body*, the Fruit of your *Cattle*, and the Fruit of your *Ground* ; — Bless you in your *Basket*, and in your *Store*, and in all that you set your Hand unto : — Bless you with all the temporal Blessings, of Health, Peace, and Prosperity ; but above all, and as the Source of all, bless you with truly faithful and obedient Hearts, and finally conduct you safe to the Blessed Regions of Glory and Immortality. — And

Now, To the same ever-glorious Trinity, Father, Son, and Holy Ghost, be ascribed, &c.



## ERRATA.

**P**age 8, Line 21, *dele* he. Page 15, Line 10, after the Words *and the*, insert *Writings of the*.

M. 7. All the Blessings of Heaven  
 the instruments of this Blessing, in  
 those of Christian-Ties in particular, —  
 more especially on the beloved People of my  
 late Charge. — May the ever blessed and  
 glorious Trinity bless you, in the City, and in  
 the Field; in the Firm of your Word, the Firm of  
 your Cattle, and the Firm of your Goods; — Bless  
 you in your Health, and in your Wealth, and in all  
 that you set your hand unto. — Bless you with all  
 the temporal Blessings of Health, Peace, and  
 Prosperity; but above all, and as the Father of all,  
 bless you with truly blessed and abundant Mercies,  
 and finally conduct you to the Eternal Kingdom  
 of Glory and immortality. — and

Now, To the same ever glorious Trinity, Fa-  
 ther, Son, and Holy Spirit, be ascribed, the



ERRATA.

Page 8, Line 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.